M2507
Thursday Evening
Barn
December 19, 1974

MR. NYLAND: If all improvements really would be an improvement, all changes would become an improvement. But when one has an idea that you ought to make changes you know sometimes you make, just for the sake of the change, something that ~~is~~ IS not as efficient. ~~I've~~ I'VE HAD THAT FEELING by sitting there and the posts being a little ~~bit~~ bit in the way, so this time ~~will~~ WE'LL call it an improvement.

So where do we start? Where we left off. (HUH?) Remember, the difficulty of counting stars when you have to do it on different nights? You come halfway ~~in~~ WITH the sky and the next day you don't know where you left off. Wasn't I supposed to say something FIRST? Huh? It will come out. Oh, yeah. We have to talk about holidays, don't we? Did we settle the question of next week Thursday already? By hands? So we'll have that, huh? (Voice: Yeah.) It doesn't apply to Wednesday. Wednesday evening also, I think, huh? Robert and the others, I don't think we should have a meeting. Yeah, we will? I haven't any further I ~~haven't any~~ further (?) seminar either. Then New Year's Day. I'll also postpone that. Most likely will want to postpone DUE Wednesday evening also. But then the second day of January you wanted the Thursday meeting? (Voice: Yes.) Provided you're back from the vacation. All right. So it won't affect us very much then. No rest for the weary.

All right. My impressions of last night: the meeting was very good. Much better than the previous week. Not in certain respects ~~or~~ IN aspects, not as good yet. For instance, I had given a task. Assuming

that many of those who come on Thursday do come on Wednesday, I suggested that each person should spend at least one day, on Work, for a certain length of time, AND that each person then would have to report on it. There were not enough reports. What do you want me to do? When I give you a task, ?Would you like me to ask you to hold up your hands, if you actually are going to do it or not? And then you are bound? Do you really think it is that kind of a school? That when a task is given it, you can say, Oh, yes, maybe? The task is given for a definite purpose. You might say in a general way to help. And of course, if you don't consider it help, or if you don't want to be helped, it's up to you. I'm not after you. But I think you're dumb. I said that once before, you're sometimes very dumb. Because you don't extract what at the present time is in existence. You don't see it as yet as important enough, maybe later you'll be sorry. About that I cannot judge. I won't be there. But I think you have an opportunity to really find out a little bit more wisdom about yourself, and I don't care how busy you are DURING the day. It ought to be obvious that there is a certain necessity laid on a person when he appears on this Earth. That he has a responsibility for his outer LIFE as well as his inner life. With that kind of statement you probably can disagree. Then I feel sorry for you. Because you don't look at life AS YET in the proper way. And we talk about possibility of the development of such inner life. I call it a necessity, a real need. A real answer to the reason why I have been born on this Earth. Fortunately or not fortunately, it doesn't make any differenece to your karma. And even if you don't want to believe that you have one, there is no question about it in my mind that all of us have a karma and we have to do something about it. Otherwise you may as well come back again and again and again and again in recurrances

until you finally find out. If you can find out now, so much the better.

Then at least you can make attempts. Your attempts are not strong enough. There were too many pauses in the meeting. If you actually become serious about such little tasks and and it is little, you could write it up, and then produce a piece of paper AND ASK to read it and in that way contribute to the general atmoshpere of the meeting and keeping up the level.

We are talking about that: how to remain on a level of an understanding and a wish, as it were - AS I say many times to be touched within yourself. What will create an atmosphere which will help you.. Not too many words and not even explanations, although, of course, you take those home, + YOU COULD PROFIT ~~and benefit~~ by them if they happen to fit. The main thing is ~~that~~ that you are reminded of the necessity of Work on yourself. It doesn't matter to me if you agree with me or not.

This is the particular atmosphere that I wish for a group to have, and to some extent I'm an idealist. Maybe it is a good thing that I was born in a country where there was already persistence in the race itself. That there was a stick-to-itiveness as a racial quality, hanging on regardless, persistence because that's what I apparently need. To tell you time and time again the same thing. And whatever it is that prevents you from taking it in or at least paying enough attention to it, that does require patience on my part. But I happen to have, for whatever reason; maybe that's my karma. And I try to follow upon it.

But you don't help the ~~people~~ MEETING THEN AND YOU DON'T HELP THE PEOPLE who speak and there are not enough people who do speak. There is not enough of an exchange. I understand the three moderators sit in front. I have suggested that they sit among you to take away exactly that particular aspectof moderating SO THAT it then becomes a group for mutual discussion by as many

people as really could make up their mind to wish to do it and in that way help. But maybe it takes until Doomsday BEFORE YOU to do such things. And perhaps you don't believe in me. It's also quite possible, also doesn't matter very much - it's your life, not mine.

Some of the statements I THINK last nightin answers were not clear. They were not more exact, they should have been more exact. They YOU were not exact enough. Work is Work! Work is an attempt to see yourself, And the results of any kind of a Work attempt always have to be what knowledge there was of yourself. If possible in an objective sense, And the attempts that one makes in very simple conditions. Because you cannot do it when you are engaged in something that already acquires your attention.

Why do I say do it in the morning? Do it when you are alone. Don't do it when you are busy with construction or other things. And don't do it when you have too many thoughts in your mind.

Work is Work. When I wish to Work, I Work. When I say that something in me is aware of me, sitting here, while I talk, and there is no difficulty about that at all if you want to really Work in that simplicity. Robert mentioned walking from one place to another FROM MUSIC TO Twas good. But he discovered how many thoughts there were, and how difficult it was for him. How it affected even his posture, how he tried to do the usual things that he had done before and it was not--not very continuous. If he could have just become much simpler about just walking. And some thoughts in his mind. Of course! Everybody has thoughts in his mind. They continue when I sit here and I say, observe yourself to myself, or be aware all the different things that I see with my eyes as much as I can see, create impressions on me. Naturally they reach my brain. The way I hear my own voice. Of course they are recorded in my brain. I hear my voice. When I sit like this I touch the arms of the chair. Of course I know my arms are rested

on the chair. Of course I also know how I sit and how I bend my head and how I make small movements here and there. Of course I know that. They produce thoughts in my head. And of course they are there. But I don't pay much attention to them. Because there is a wish. Much greater than any kind of a little bit of a thought. And I push the thoughts out of the way, I don't pay attention. I say I don't really want to consider them. They can be there and play by themselves. I'm not interested even in recording them and when they come in and interfere, I say, "stay out, I have something else to do!" which is a wish I have to become acquainted with myself as I am walking, and simply, and whenever now I think about Work, I work. No fuss, no discussion, no contemplation, no description in this and that kind of a voice. I have Worked and I am tellingyou about that, and I saw myself, and I saw what I was. Sometimes I can even add to it, I didn't like it much. I can say, of course, that there were too many thoughts or that I was dumb even to try to make an attempt. But there are hundreds of opportunities during the day that you can make yourself very simple. And if you don't do it, you don't understand as yet Work. You think it's big words, high falutin words, you know, you want to use. Utter nonsense. You have to bring it back again and again to simple formulations, simple knowledge of facts about oneself, sitting, doing, I say many times, an awareness I wish to be there. How can it be when I occupy myself with too many other different things. There isn't room for awareness.

Such things I believe you still have to remember. When you talk together come to the point. Prepare yourself first before you speak. So that there is at least a reference to an 'I' or an objective faculty, or an attempt at awareness, or the word impartiality toward yourself. Or this question of a moment of an existence being recorded.

Now I've said this many times. We're now with the Seminar at Number Seven. I recommend to every one of you to listen to such simple statements. Just listen to them. Take a cassette out and just sit for an hour and a half. And then a little later take the next, and the NEXT and go through a little bit of that kind of , let's call it, schooling? of trying to remember it and trying very much to put it in very simple words. And there are also many discussions for perspectives. To give them ACTUALLY something they can actually put their teeth in. That they then can actually make preparations to Work on themselves, and ~~then that~~ then they, those who come to that Seminar can then make reports in the general meetings like ON A Wednesday or even like today. That it will make sense.

The attempts that you make for the Tuesday in New York are very good. But you have no material. And you have no time to explain it. My suggestion for the New Year for Tuesday is to take one Seminar tape after another and play it to that group. Just play it. Don't ask questions and don't answer any. Just let them get acquainted with Work in a very simple form.

I've asked the Seminar ~~on~~ BY the last meeting, Number Eight, to give me from their own reading of ALL AND EVERYTHING the different references they have come across which have to do with Work, the way we ~~can~~ sometimes CAN pick up here and there out of ALL AND EVERYTHING certain statements. Some of the statements we have used for a beginning of a meeting, to read them. But they have to do, many times, and sometimes EVEN a little hidden, about what Gurdjieff is saying about Work, or about the necessity for preparation for Work. Or an indication of the difficulties, which are in the way when one wants to become conscious. I've asked them to write it up. I hope they will do it, that this will make references in the pages where maybe if

they can, they can copy it. It would be a very good, lovely collection. I also ask you to do that. WHEREEVER ~~Whenever~~ you have read anything about something that ~~sounds~~ LOOKS like Work or a description - there are not so many - and after all, it was not the purpose of ALL AND EVERYTHING. That is only the first series, as you remember. And it was only meant to destroy certain concepts which had crept in IN an unnatural way, you might say, or in a state of sleep and to destroy those little beliefs which are so dear to people living on Earth. But here and there you will see that there is reference made to something that really has a different kind of a quality. It is more apparent in the Second Series. And the Third Series there are certain references to that, a little more in detail.

BUT You don't have to wait for that. We talk enough about application. We talk enough about perspectives. We talk enough about motivations. And if you do make notes or if you listen to some tapes, well maybe you can recall certain things for yourself.

I talk many times about aliveness. There should be much more aliveness in you, much more wish, expressed. Much more desire to talk about something that really can engage you. That really gives you a certain answer. to your life, particularly in these kind of difficult times in which we happen to live. To have something to go by. Not something JUST YOU HAPPEN TO READ OR HEAR, SOMETHING that has become a little bit part of you and then is expressed as a form of life, which life exists in one, in one's inner life, in a more essential way. Nevertheless, as life you can recognize it. And at certain times you can even feed it. And you don't have to be ashamed because it's still your own life. You were born with it. So there is no particular reason to be ashamed. And everybody CAN HAVE IT AND HAS IT AND EVERYBODY could make an attempt and they don't. And maybe unfortunatley they don't want to do it as yet. And maybe ultimately they may have

to do it.

I'm afraid when you die you will have to do that. You will be placed for different in different conditions, and also conditions not necessarily to your liking. But also I'm afraid at that time there is no reason for explaining, I think there is going to be a particular order as something existing that you have to submit to, liking it or not because you will be in a much more awakened state, and you will start to realize that that is the reality.

Fortunately we are asleep. And when one tries to Wake up, you see more, and sometimes it disgusts you that you have been asleep, too long and sometimes you say by seeing it, this is really me and I don't want to accept it. After you die there is no question about such acceptance. It is going to be there and a task is going to be laid on you. And you will be quite conscious about that. And although there will be an explanation of why, there is also Work to be done. Don't think that heaven is a place where you can just loaf. Work on this Earth is a preparation for that. (Who is coughing? Last night someone was coughing very much. Will you please take some water? If it is the same person, I don't know. It is very disturbing.)

I hope you can take these kind of things to heart. Ihope that you will take them in the way I mean them. Because there is not doubt about my seriousness regarding them and in wishing to discuss them. And whatever it is that you for yourself can do, it belongs to your life. I have nothing to say about it. All I want to tell you about the importance of giving it attention, as much as you can, and when there is not enough clarity, find out. Make an attempt to look things up. Spend some time extra. We don't have now so many meetings anymore, and the big meetings are concentrated in one. And there is no reason why you couldn't after Christmans is over, And

you have had enough time to think about presents and cards you'll want to send to your friends and people you care for. Maybe in the new year you can start with a clean sheet.

I talked about discipline during this month. The reason is that in January you will have to prove that you have disciplined yourself. For yourself again, it is your conscience ~~that~~ I am talking about. And you can say, what is it to me? And why sould I bother? And what right have I even to talk about your conscience? I have none. Really. Because I'm not responsible for it.

But there is a feeling in me whichis very strong. that I would wish you to see the importance of having to Work. And to try to reach an understanding, for yourself, for the rest of your life, which will help you in your life. So that then you can meet conditions, perhaps in a little different way, a little bit more, let's say, detached. Because you can become detached from yourself more and more without doing any damage to that what ~~really~~ ACTUALLY is the experience. And when you are not tha much involved yourself, you will have some freedom and you can even think about God.

If you wish, we can make this also a question and answere. If you have actual questions, we can ~~make this~~, we can really discuss it.

There was one word, 'should', I think last night. You know I do not like the word 'should' when it refers to the past. When I say, I should have done that. If you say that, you don't understand yourself. One is mechanical. One does the things that are prescribed by mechanicality and unconsciousness. And therefore, when you say, I should have been different, it is stupid to say it. At most you can say, I wished I could have done differently. that is all right. But THEN with that statement realizing that perhaps it would

have been much better if you could have been different, then you make up your mind and then you can say, I should be different in the future. That is allowed, because if there is any possibility of making something that you really wish and that you then consider from the standpoint of your own mechanicality, you can pray sometimes for help and also wish that at certain times there will be a guidance in the form of whatever you know about objectivity in the future, that then, what you ought to do can actually be done and your wish can be that you should be able to do that.

That is allowed when you consider yourself at the present time and seeing what has been the past and that you want to profit by perhaps what you didn't do and you wished you could have done, but then in the future perhaps you can do it and you will make a statement: I should be trying to become more conscious. I should try to become more alive in the real sense of the word. I should hope that I will have enough strength to be able to see what ought to be done in the right way. I should remember myself in the future. I should at certain times make a contact with that what can help me. I should try to remember Work, and see if, with the little knowledge I have about it, if could beemployed by myself so as to undo my unconscious states at least for a little while or perhaps a better understanding of my mechanicality, and a wish for myself not to be as dumb as I have been. Or not having paid enough attention to perhaps what I could have done if I had thought about it, that I then will have the thought about Work. And that I will be reminded by the little things WHICH were put in my way and which could become a little obstacle to remind me as a little task which I take on which ought to remind me of the one thing is Wake up!

That is the whole point, not even the task itself. Not

important. I do it because I've set out to do it. In doing it maybe I can be constantly reminded, particularly if the task is a little difficult, and causes a little bit of friction, which sometimes I don't like.

But if you have questions, you can ask.

Jim Huntington: Mr. Nyland? It's Jim.

MR. NYLAND: Ya, who is it?

Jim: Jim.

MR. NYLAND: Huntington.

Jim: Yes.

MR. NYLAND: Yes, Jim.

Jim: In relation to Tuesday. It was--there were a series of questions which I felt revolved around the same issue and it has to do with what I would call a relationship between essentiality and objectivity. And the . . .

MR. NYLAND: They used the word concentration, also, didn't they?

Jim: That came up also. And the difficulty--the difficulty in relating the two, either expecting essentiality to be objective or objectivity to be essential for myself.

MR. NYLAND: Ya, ya, I remember, Jim. And I felt sorry for you at times. Because your intention was so clear. And you wanted to tell them, really. And you brought it back many times to the question of Work, but unfortunately you worked with material which didn't understand it. Even if there was a willingness, it was not clear to them what actually should be done, and I felt that perhaps at certain times that you could have explained Work, and you mentioned ABC also, Work is that without explainging the words. Actually saying what is the process that takes place and then hold them to that kind of application. And tell them next week you'll report on

such efforts. And forget about your own ideas of about what you think Work is, or whatever you have read. This is it. And Work, as we understand it, ~~makes~~ this and that and that. Ithink it would have helped. And I think you would have played it up, this whole question about essentiality and superficiality and so forth, as not being as having anything to do with Work itself. Because there is no reason to think that essentially I will Wake up. I can perhaps when I do Wake up, do more with my state of being Awake. And essentially, and not peripherally I will have a chance that when I ~~become really~~ REALLY BECOME concerned about myself, which is, of course, when I am ~~really~~ more essential. That then there is a chance that I see certain things, and the problems which I face I see a little clearer. But the whole question of essentiality the question really centers around if I say anything in an essential way I really mean it. Superficially, of course, it doesn't matter. When I am on the periphery I can say hello anytime I wish, but when I really want to mean it, I become essential. That means I become convincing. Convincing for myself. And in that convincing I have belief in a possibility for myself that essentially I will have perhaps less problems. But although they might be a little bit more intense, I also will see that there is much more of a chance of a fertile field in which certain germs, certain seeds, can start to grow. Bedause they will be less encumbered by a variety of different things which belong to the periphery.

But of course it is right to bring a person first to this question of essentiality that they really must have a meaning for themselves in their life regarding whatever they wish to do with Work. But then, also THEY they really must know what to do with Work itself. And what is actually meant by an objective faculty or an 'I'.

As you said, not entirely your own, and still partly your own, which has to be made.

You were quite right in saying it, but it was not sufficiently explained what they should do. And I think you could have left some of them with a very definite task to report, on attempts while they walked, while they were just engaged in ordinary simple things of ordinary life, when they were quite free from ordinary thoughts and there was very little superficiality. And that then the road towards that essense was more and more open.

I would have compared the wish for people when they want to Work WITH ~~with~~ they have motivations for wanting to Work. I want to have--I would have liked you to ~~have~~ compare them with Man Number Four. The people who have a feeling, who belong to ordinary humanity, and where the DO RE MI of that part of the Kesdjanian Body already is given to a man to be able to free themselves from the bondage of Man Numbers One, Two, and Three. And when that is made clear you will put in them an idea that unless they have that kind of attitude TOWARDS A ~~the~~ wish to grow up in a different way from the ordinary natural way which Mother Nature allows - you would THEN classify them as belonging to that little bit of a group interested in the seriousness of Work itself. I think that would have helped. Maybe you agree with it.

But it was--it was a good meeting, Jim. It was a very good attempt. But they--they hardly--you can't squeeze blood out of a turnip. And you can't expect people who are deaf to listen and hear what you are saying. You've got to poke AT THEM You've got to tell then very plainly: Work is this, a la Gurdjieff, the way we understand it. And read ALL AND EVERYTHING to verify it; first by means of reading, and then if you want to verify it, to actually reach the truth, for yourself, you have to apply it. And THAT then in that kind of appli-

cation you must report. Because if you don't report, how will you or anyone else know what to say next. Because you cannot give them more material when they are not ready ~~enough~~ as yet to receive it and don't even know what is in the package THAT they would receive. You have to put them in a state of expectation, so that then they are recompensed when they have made an attempt - like when you give a piece of sugar to a horse. That's really what it ought to be. You have to whet their appetite, and then when they become really desirous of wanting to eat THEN YOU HAVE TO and acknowledge the fact that they have eaten, also that perhaps they have digested, and because of that they are more hungry. Then you can give them more.

They make many times mistake of talking over their heads in such a group. I always excuse myself in talking over the heads of some of the people in the room. And the reason for that is very, very obvious - I'm going to die. I am not young. I realize that for myself well enough. It is not that I wish to die yet. And I believe there are certain things that I still have to do and I hope, by God, that I will be able to do them. At the same time, I must recognize that time is also fleeting, and as I still want to write, I still want to say, I stillwant to record, if possible, all the different things that I believe are of value regarding Work itself, maybe sometimes to illustrate it by certain examples and being forced to have to give answers when ~~where~~ THERE are questions which really need an answer AND for which then I have become responsible because I invited the question. So for that reason I have excuses. And I want to make sure that if you do understand that very well, that even if in Firefly you might ~~have been~~ reading about certain meetings ~~that~~ we have had, that sometimes you may have to overlook certain explanations until you get a little bit more ready, by means of Work, for understanding them.

Try to see the position in which Gurdjieff was. He wanted to write a book about all and everything. And how did he start? With a warning. It ended up with something that was of value at the end, after he had written all the different chapters, one subject after the other, and in a certain form and with a certain sequence. And how could he prevent anyone buying the book from reading at the end first, as if it were just a little novel and a discussion of two people who love each other.

It is always a very difficult thing to know. Because what starts with a group and you start in a very simple way. And THERE IS A of course, there is a respondence and a correspondence between those who speak and those who listen, andthen you build it up and then comes in someone else, new person. He doesn't know much. You cannot forget him. You have to keep on repeating a little. And then after a little while another group and another group and another person and another person. And sothat changes, the audience changes. And there has to be a sequence in the way one starts to talk more and more geared to those who can understand it and who have Worked and are entitled to it. And at the same time, you have to express CERTAIN things in a certain way WHICH cannot be understood by some who have not enough Worked and still they listen, and then they start to think they know and they start to ask questions which come from nowhere, because they are not based even on experience.

I say this is inherent in the difficulty of teaching, particularly when it extends over several years. And then in addition, when I FEEL I still want to say a few things to try to illustrate or perhaps to try to clarify more, you will have to understand that; that even in doing it, I know that I use certain terminology which is not too easily acceptable.. But that is mine, that is my particular problem. It is up to all of you to find what you can use. The same

way as when you read ALL AND EVERYTHING, that you extract from it what at that time when you read it is capable of being digested by you in accordance with your own level of Being, and to keep on testing out what else you can get out of the book in subsequent readings or looking at a chapter that you remembered and reading it again after six months and perhaps finding then material at the time didn't mean anything and now have a meaning.

It is constantly that way with any kind of progress, because you will all the time have to refer to the original principle and then look at embellishment and the use of such principles in life, and then again and again seeing the manifestations of people and trying to realize where the manifestations come from.- from essence or from something really quite deep within them, so that then you start to build up certain information about their character and their traits. And at the same time, they remain human beings using ordinary words for ordinary affairs and not using Work when it is not necessary to use that kind of energy for the different things which are definately superficial, that can be treated in anunconscious way.

You must understand that the book in itself has a certain value, at certain times only, for certain people, in a certain state.

(Yeah, all right.)

SIDE TWO

MR. NYLAND: But let's talk a little bit more. What have you on your heart?

Helen Ramsey: Can I ask you a question about something you said on Saturday night?

MR. NYLAND: Ya. Who is it?

Helen: Helen.

MR. NYLAND: Helen?

Helen: Yes.

MR. NYLAND: Yes, Helen.

Helen: About the relationship between inner and outer life? Because you were talking about relationships and how a relationship between two people, the relationship functions as the neutralizing force. But between inner and outer life, what is it? I've been trying to see how I could Work with my own stubbornness and willfulness, and the business about my will, not thine. But it's like, I never know where I'm going with that, whether it's just fooling myself.

MR. NYLAND: We talked about that a little bit in one of the Seminars. The relationship between outer and inner life is a relationship based on awareness. If I leave it to my mind, the way it is, the relationship becomes simply an aliveness. When it is a question of a mind trying to become conscious, it will need for its relationship something that will tell it that what is being done is right or wrong and therefore, there has to be a contact made between that what has a potentiality of becoming conscious and also that what has a potentiality of becoming conscientious.

That what is possible to become conscious, OF COURSE is obvious. It is in the mind itself and the manufacturing machinery which happens to be there, only it has to be such mental activities have to be adjusted to produce a different kind of product which is a little bit clearer and a little bit more refined. But in addition to that there has to be the constancy of a wish in order that that machinery in the mind itself CAN continue to function. AND For that reason there has to be somehting that can have an influence or at least a certain relationship towards my mind and I find that in my heart when I say there is actually the place where a wish of that kind can be born.

So I look around. Where is my heart? I say it definately belongs to something that is within me and it surely has the characteristics of an inner life because I don't always carry my heart on my sleeve, like I do with my mind.

And so the relationship which has to be established is really in search of that what could become conscientious in that what is now wishing to become conscious. And the symbolism that I've used sometimes has been the prince trying to find the sleeping beauty. But the relationship which then exists is the travel. The way one wants tofind out and searching. It is with that as a beginning that one starts with the mind and hopes that this 'I' becomes benevolent enough to Wake up a little bit of one's ordinary conscience in the form of having a wish for wanting to understand whatever exists of oneself and to become clear about the meaning and the reason for one's own existence, this time on an emotional scale. It becomes, as it were, instigated by something that has the quality of an 'I' as benevolence and that relates quite definately direct to that what is God in heaven considering a person on Earth as his child and wishing that child to grow up. You see, it is a wish on the part of the God, of the Lord; it is not telling us what to do. It says, if you want to know you can read the Bible or theGospels or the Holy Script or any kind of esoteric knowledge But what I wish to Wake up in the person is the desire to want to continue to grow, regardless of what Mother Nature has given, and an understanding necessarily there for that kind of a wish to know why Mother Nature has stopped us growing, partly for her own benefit and partly because we were not ready as yet for that.

So, one starts with the mind as a little bit of a thought of wanting to find out really the reason for the wish to continue

with that kind of Work. And I establish that relationship with my heart and I start to see what it is that ought to be the quality of it and I say it has a definate inner, an inner property. It has an existence within myself, and of course because it is much more essential than what I am when I am simply talking a little bit. This time I become quite serious about the utilization of the sentences which are in my mind and I want to give them a very definite value so that they start to express for me a real belief in the possibility of further growth. That is the requirement of a mind to have the proper attitude to become conscious and to be open for the possibility of starting to vibrate in a different way.

But the relationship is established as a result of the knowledge that I should have a continued wish, and I can only have that when I have a conscience which is adjusted to that what is the aim as expressed by my mind. And the constancy of the exchange between the conscience if it starts to exist and that what is the beginning of a consciousness, is an awareness. I received that constantly from my mind as an awareness wishing then to accept myself as I am. In that way helping my conscience to become more truthful about myself.

And so you see, the relationship is quite obvious. There is very definitely a relationship existing at the present time between the mind functioning and a feeling functioning, but they are not always on equal terms and they don't always understand each other because their language is a little different. The whole idea of Work is to straighten out that fundamental difficulty, because it is a difficulty belonging to unconsciousness. The difficulty exists that, if the mind talks a different kind of language from my feeling, there will very seldom be an agreement, and because of that, there will be less activity and therefore, less danger of Mother Nature to interfere with her own plans. It might even, if there were

a relationship of understanding between my mind as it is now and my feeling as it is now, if there were at times a relationship of that kind of understanding it might create such a difficulty that Mother Nature starts to get worried about ideas a black sheep will have. When there is a black sheep which happens to be then in the mind and is corresponding to that what exists in one's heart, then, of course, on the basis of both being a black sheep, they create for themselves an aim which is not their own; that is, it is way outside, as it were, as a final aim of reaching it, and in that attempt, they become unified. And so you see, the awareness creates that, because that is the language that both consciousness and conscience understand. Does that answer it a little?

Helen: Yes. Thank you very much.

MR. NYLAND: All right.

Richard Henies: Mr. Nyland, I'm glad to be here. You're who I came here to see. This is very nice.

MR. NYLAND: That's good.

Richard: Thank you for speaking this way, I needed that.

MR. NYLAND: Who are you?

Ricahrd: Richard Henies.

MR. NYLAND: Ah, yeas. I think you need it very much. I'm glad you could come.

Richard: How can I do more of this?

MR. NYLAND: Just now try to understand what Work means, because I think you have--you have an interest. I don't think you are entirely clear.

Richard: Good, good.

MR. NYLAND: All right? GOOD

Questions, if you have any; statements, if you want to make

them. If you do, you help yourself, don't you understand that?

Whenever there is something that is just taken in, you, and you just keep it, in that process something is never born. And it is a necessity sometimes, even at times if it is a miscarriage. It will give much more motivation for your life to see that something could be born even if it isn't right as yet. It gives you a realization of you being alive, because if you keep it within yourself, you can make a statement that it is alive but no one will know it and you don't know it either, because you have fear of expressing it. You must know that! If you have thoughts in your mind and you want to write, you start writing them down, you ought to dictating in a cassette, if you like, but at least you've got to get them out of yourself. If you don't do that, your mind will become crowded with all kinds of thought which will not find any way of being expressed and will not find on their own their particular expression. Something in you has to do that. You have to take a pen and you have to write down on paper and maybe you write just a few words and maybe just a few concepts that you won't want to forget - what kind of a novel you'll want to write or what kind of an essay. But at least there is something there that you can look at. And then you can look at it at the time when you are not as much engaged in wishing to produce it. Do you understand that difference? When you are in a state of production, you're not in a state of reception. It is contrary to each other. If a person wants to sell, it does not mean he is a good buyer. And many times you're not the same person have the two same qualities. When you're an inventor, you're not a good businessman in general. You know that. And so, when you have ideas in your mind you have to help them to come out. So that then, when they are spoken or when they are written down, you can become the

receiver of them. Don't you understand that receiving is quite a different thing from giving? When you give, you are in a productive state and you really don't know what you give until you see, as it were, on paper, or somewhere in space or somewhere around you, that there is something existing and it happens to come from you. Why is it useful to hear your voice on a cassette or a tape? Because then you are on the receiving end and many times you are quite surprosed how you spoke and what you thought you said you didn't say; the way you said them you had hoped you could have used another kind of a tone. That is why it is necessary to stammer, even to make a little attempt. In that way you show at least you want to belong.

Tell now what is. Ya?

~~Richard Hemries~~ Michael Bergel: Mr. Nyland?

MR. NYLAND: Ya?

~~Richard~~ Michael: It is someting very difficult to try to say. I want, if possible, if you could clarify certain things which take place within my inner life, which begin to happen over the past couple of years, I think as a result of Work. That sometimes certain parts of me begin to function differently and sometimes it becomes very clear of a certain point in myself, which exists independently of the rest. And the thing is I don't--it doesn't come in contact with my ordinary life very much and I have very little understanding. Except that things begin to happen. And I want--I want to know more about it in some other way.

MR. NYLAND: Well, what is it that you want to know? Because you say yourself you know it is there. The difficulty perhaps is that it is not expressed. I think you are quite right that you should try. I think what is necessary is not to have any fear in the first place of expressing it. You can dothat by getting used to your own

voice and saying it while you are by yourself. Sometimes, I say, you have an imaginary conversation. Sometimes, I say, between the mind and between your feelings, or an imaginary conversation with anybody you make up as a person with whom you talk. You simply do that in the quietness of your own room. But the main thing is you have an idea that there is something in existence, but you will not really know it until you put it in certain kind of words or if it becomes a posture.

You know, a posture is quite right, because it doesn't need a words particularly when the words may be difficult to find and it may not always express a feeling. But that what is a posture is a wish to give of that what is alive within you to someone you hope will appreciate it. And in doing that you become familiar with that what is a giving attitude on the part of yourself. When it can have to do with your inner life and it can be in looking at, sometimes I say, an animal, because it doesn't matter very much, ~~because~~ they won't talk back - but if you do it with a little child who is also alive and you care, you become used to wishing to care and to express it and it will relieve you. Because if you keep it always within, it will start to become almost explosive and at times it should really go out, there must be room made for something else to follow.

So there is a stagnation and you have to overcome it in a very simple way, by just starting. If there is something alive, of a quality that really you feel is you, your aliveness, and that what belongs to you and not to anyone else as yet, you can start by behaving in a certain way with yourself, sometimes singing; sometimes the way ~~one~~ works with a hammer; sometimes the way you want to walk; sometimes the way you want to express certain things in a proper attitude of sitting - as for instance, when one wants to pray and

and takes on the posture that belongs to it - or whatever it may be. Always, if you can, use your body for the expression of such inner thoughts, and inner feelings. Because the inner life also exists within your brain. It's not always left to the feelings. We start with the feelings because that seems to be the easiest, and it is apparently a little bit more free than the mind is. The mind is bound by words. But when you go from the thoughts to thought forms, and then go to concepts, and then go to ideal states which you want to describe and cannot but which you can feel. There is a possibility of becoming very intimate and very much more inner aliveness in whatever is the thought or your feeling. It is easier if you understand it emotionally, because with emotion I include that what doesn't exist. With my thought I exclude what is too much. There's a difference in the process. Both come to the same thing. If I want to find out what is the reality of my thought, I dismiss more and more what I call sawdust, but when I want to develop my feeling and become emotional, I include every living being that what I wish for them in caring and ultimately I ask God to come.

You undersand what I mean. It is not so difficult, Michael. You can do it. And everyday when you have a chance, you try it. You can sing, you can use music, you can even use drawings - just free, free LINES not in accordance with a certain pattern, the pattern is yours, it belongs to your personality. It has nothing to do with any kind of a school. It has nothing to do with anyone admiring it. It has nothing to do with following that what someone else tells you to do. You make your own world with your own drawings and your own accomplishments and your own inventions and your own results of thoughts and feelings together, in that WHAT YOU let's say, wish to make for someone and give it without saying a word. All right?

Ron Hayes: Mr. Nyland? It's Ron.

MR. NYLAND: Yes, Ron.

Ron: A while back you spoke to me about INSISTANCE? on the part RESISTANCE? of myself in order to maintain an 'I'.

MR. NYLAND: In order to make what?

Ron: In order to maintain an 'I'.

MR. NYLAND: You did that. Say it again.

Ron: In order to maintain an 'I', you told me to be . . .

MR. NYLAND: To make paint an 'I'?

Someone: Maintain.

MR. NYLAND: Maintain. Ah, yes. To do what?

(Laughter.)

MR. NYLAND: Very well, it's in reference to maintaining. What did I tell you at the time?

Ron: You said that, that I should have an insistence that an 'I' be with me and to not let go of it. And that I should be - you used the word insistence - to me it was the key word of having it there and . . .

MR. NYLAND: Not necessarily. The insistence does not guarantee an 'I' to stay.

Ron: No, but I understood that to be an attitude in the creation of ~~an~~ the 'I'.

MR. NYLAND: The insistence in wanting to create is that you keep on creating it. That is correct.

Ron: In trying to apply that, I've attempted to understand that as an insistence on the part of myself. As a part of an attempt, as a mental kind of an insistence and also, or, it's a ~~insistence~~ persistence of my wish to have the 'I' there.

MR. NYLAND: That is all right. Both are correct, but I say it's

no guarantee.

Ron: Well, I didn't know that both ~~are~~ were correct first. I wasn't sure about that.

MR. NYLAND: No, they're all right. I've talked about insistence and persistence once in a while. Quite definitely, insistence comes from insi . Persistence is a continuation, as a result of seeing what happens outside. But both come to the same thing: the wish to have a place for 'I'. That is what really your insistence means. 'I', you make place for it, you hope that an 'I' will stay. At least, that is all you can do in order to create that kind of a place.

The question is you leave out an 'I', because you don't know if the 'I' wishes to stay with you. So it's only half the problem. If I want to maintain something for a very definite reason, always it has to be a relation to that reason, otherwise, I wouldn't maintain it. If the reason is clear to me, I will maintain it. If the reason ~~for an~~ for an "I" 'I' is clear to me, then because of that I will maintain a place, and then the 'I' will feel at home, because I understand the reason why I wish an 'I' to be there. If I want to explain to myself what is the reason for this 'I', I say that it is needed for me to become a guide for me, since I myself am too small or too much lack of understanding of being able to do it all by myself and that in the terminology of the Bible, I am a sinner, and I am the worst of anyone. Or to use the terminology of Gurdjieff, I am a slug. Or to use the terminology of the Bible, ~~they~~ SIMPLY say I have to get rid of all of myself in order to find myself. If that attitude is there, there is a reason for an 'I' to wish to stay with you. And so that has to become much more important even than the maintenance. And my insistence that it ought to be there may be completely wrong. IT may be based on a selfish desire to have an 'I' take care of me. When as an 'I' in taking care will insist that I start to take care

of myself. You see the difference, Ron?

Ron: Umhum.

MR. NYLAND: Insistence is only halfway.

Ron: Yes, that I understand.

MR. NYLAND: It is all right, it's on the road, but it's not important. The important part for an 'I' is the motivation within oneself, the real reason of seeing why an 'I' ought to be there to help. Ya?

Ron: Yeah.

MR. NYLAND: All right.

Who was the co-owner of the voice. Who was it?

Mark Horstmann: Mark Horstmann. What you said before the question made me feel that I wanted to make a statement concerning ~~that~~ the last couple of days in Work. I felt that the value of making an attempt was like, well, the most important thing to me - the attempt to have a registration of my body in a simple attempt was what I needed.

MR. NYLAND: Ya. You're not entirely right about that. It is not a registration of your body.

Mark: Registration of myexistence?

MR. NYLAND: Ya! That is better, but even at that, there is really the registration of your aliveness, because when an 'I' actually starts to operate in the right way and it's truly observant, it really eliminates the form. I say many times, it makes it transparent. It's only when it starts to move, it becomes a little different, because it is very difficult to judge about life as a force to move, for us. And also, the 'I' has trouble when it is only transparent. Thre is always an outline which indicates the form. And then the form, with myself as aliveness, starts to move, the 'I' needs just a little bit more. But you see, it is not the body. The body is only the means by which I discover that I am alive.

Mark: I understand.

MR. NYLAND: You understand. Otherwise I start to describe the body, and that's what I want to avoid. How long have you been coming?

Mark: About a year and a half.

MR. NYLAND: I think you mean it in the right way, only you use the word not very correctly.

Mark: I feel--I feel a certain - I'm encouraged to say it by what you said before - a certain--certainty in an attempt, that I can have something— present

MR. NYLAND:: Ya, I think that's right. When one has that, I sometimes call it a taste of that what actually takes place and results in an understanding of oneself, usually leaves a taste within myself, as a recipient of that kind of an information. And because of that kind of a taste which is a little different from an ordinary one, because the taste of awareness is different from the taste of aliveness. That then, when I have that taste, at times I feel very happy, because I know that there is possibility for continuation and I also know that that what I experience is possible for me. Because sometimes I start to question that. Is it actually possible for me when I am here and I am alive and I have all kinds of wishes and all kinds of insistence of wanting to have an 'I', am I entitled to have one? You know, it determines my feeling about myself in a relation to that what are higher forms of Great Nature. All right?

Mark: Yes, Mr. Nyland. I'm not. I don't understand what you just said (Laughter.) I don't know how—

MR. NYLAND: I can say it again. (Laughter.) You remember Beethoven, playing some music, and someone says, they asked him if had finished, and someone said, what do you mean by that? So Beethoven sat down and played the same thing again. I think it's enoggh, what

I said. Bec ause what you said was enough. And all I want to say, continue by doing it, except see that what is being observed as an aliveness and as a state of th~~a~~t kind of a quest. That will help you. All right?

Mark: Thank you, Mr. Nyland.

MR. NYLAND: ~~A~~ up to that point w~~hich~~ we can agree. All right? Good.

____:

MR. NYLAND: Frank?

Brian: Brian.

MR. NYLAND: Yes, Brian. A little bit louder, I think.

Brian: You talked earlier in the meeting about detachment and freedom being the result of it and having experienced a definite experience in that area of freedom. And I want you to talk about that word.

MR. NYLAND: No, I cannot hear.

Brian: I wanted you to talk about that word.

MR. NYLAND: Oh. We don't understand by freedom the same as what the Hindus understand by Nirvana. We understand by freedom something that gives us THEN a chance to do more Work. When I say the freedom that I am aiming at, mostly it has to do with my material body. And when I feel free from the material body, I will be able to do exactly that what is then required without being encumbered by the wishes of my body. So what I really mean by freedom is that I will be in a different kind of a state, to fulfill the function which I see for myself that I am engaged in and for which I want to become responsible. And almost, I would say, ~~this~~ it is at the point of that freedom, where my responsibility starts to function in the right way.

Every time that I make an attempt at the present, I have a very definite experience that I'm held back, and therefore, there is constantly this fight between unconsciousness and the attempt of

consciousness, or the attempt that I want to make regarding my consciousness wishing to create a conscience to help it. And all the time having to fight that way, the most important reasons I see of the obstacles that are in the way are caused by my body existing the way it does and having ideas of its own of thinking what it actually is. And before I can teach my body that it is not what it thinks it is, there will be a long time that has to go by because a body will only recognize that it is not what it is in the presence of something that is more--more superior in relation to whatever the body is. You can ask a body to have self-knowledge, but it doesn't want to give that, because it will want to continue, as it were, to think about what it is, because it has been entitled from the very beginning to have that kind of a place in an unconscious being.

Now that is the difficulty. Because the freddom that I wish is not going to be given up by the body just because I ask for it. To some extent I have to prove to that what is the bondage that there is some reason for giving up the bondage, and at the same time, giving the body a place where it actually can belong and fulfill its function in relation to that what is still potential within me. And so Work concentrates FIRST on the possibility of developing of potentiality into the actuality of SOL-LA-SI, let's say, of Kesdjan and the beginnings of a Soul as DO-RE-MI. But then if that exists then the body can recognize the existence of something superior, because you see, there are two reasons why the body cannot feel it this way In the first place, it has been used and certainly it felt that it was of need,particularly regarding the emotional body, because it was used as a language and in the second place, the body itself knows that it has reached the full development which is possible for the physical body. And therefore, it can admire, to some extent, when there is something that is potential and actually under his eyes —

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own language. So for that reason we give the body a certain sensing of its own existence. For that reason this question of the sensing exercise is important, because it then satisfies the body. The sensing functions as a little sub-center for an intellect just sufficient for a body to maintain itself. And then the body can understand the proper place where it should operate and it becomes then, instead of what it assumed to be always itself to be as a king or the dominating factor which it surely was, as far as matter is concerned, it now goes into a state of becoming a servant to that what is of a higher nature, and I hope, will then become apparent, even to the body as a consciousness and a conscience.

You see, the freedom that I am aiming at is only for the purpose of the correct activity on the part of a Kesdjan and a Soul body. Work is never done, I think, Brian. I think we have to have an attitude that Work is life, and that that is the expression of life itself as a condition for its own existence, because if life did not move, it would be dead. And when I say that the life must continue to exist in the totality of the Universe, I see the Universe as constantly in motion. But all the time constantly in equilibrium. That what I know of my existing on Earth isusually only motion. That

is the expression of my life in any one of the three forms of the three centers, but I don't know balance and a fight regarding Work for myself is to establish a balance between the three centers and to put the three centers, particularly when they have been developed to their full possibilities, to put them in the proper place in relation to each other. That is the aim of Work. Because when that is accomplished, then there is a chance that out of the three bodies that could become one, and it will entitle you to go over into the cosmic consciousness. You see that?

I would almost say Work only starts after the preliminaries of ordinary life in an unconscious state have been finished. I think that life is much and much more than just what we now talk about a little. I think it is a totality of all existing life everywhere and always. Always the concepts that come in relation to infinity have to be considered, and for a monk who dies, he hopes to enter into cosmic consciousness, perhaps he doesn't as yet, perhaps he still has to Work for the actuality of that which is potential when he takes it with him. Maybe the Kesdjanian scale is not completed and maybe the ordinary DO-RE-MI of a Soul is just having been started. But even when the two are formed and when they can be formed on Earth in relation to the physical body, because there are three that can become one. And then the entry into cosmic consciousness is really the learning of the laws of the Universe as a whole and the acknowledgment of the intellectual capacity of that what exists everywhere and always with omniscience. That is really the problem that we have to face when one goes over into cosmic consciousness. And maybe, Brian, it's a long time off.

Does that help a little?

Brian: Yeah. It helps, MR. NYLAND

MR. NYLAND: All right.

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Does that help a little?

Brian: Yeah. It helps, MR. NYLAND

MR. NYLAND: All right.

Buzzer.(Ya, I had a feeling.)

I wish you a good day tomorrow. I wish you Work, I wish you desire, I wish you to keep constantly a wish to grow up and needing tomorrow more understanding of the real aim and the meaning of your life. I won't see you,perhaps, I wish you a good Christmas. A rebirth within yourself. Maybe your inner life can be reborn in a different direction, to grow, not to sit idly, but to keep on being active.

Godd night.

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